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Are Friends Neutral?

AN EDITORIAL

Pacific School of Religion
Berkeley, California

For Value Received

S. J. McCRACKEN

Christmas Portrait of God

W. GLENN ROBERTS

The Christian Enterprise

B. WILLIS BEEDE

Federal Council in Annual Session

ON THE HORIZON OF THE CHRISTIAN CHURCH

BLIND CHILDREN CELEBRATE CHRISTMAS

More than 10,000 blind children participated in Christmas celebrations throughout the United States today without sight of Christmas trees or other holiday decorations, and approximately 50,000 partially seeing children had only dim visual impressions of the joyous occasion. Their happiness is assured in various institutions as well as in private homes on this particular day; but the multitude of problems raised throughout the year by the welfare of blind children will be gone into with special care by the World Conference on Work for the Blind which meets in New York City next April 13, according to Edward M. Van Cleve, American member of the international committee which is making arrangements for the conference. Some of the plans for the World Conference have been made public by Mr. Van Cleve who represented the United States at a meeting of the Committee on Personnel and Program in Hamburg, Germany, recently. He is Principal of the New York Institute for the Education of the Blind, Pelham Parkway and Williamsbridge Road, one of the first schools for the blind in America, which will celebrate its 100th anniversary in 1932.

ECONOMIC BENEFITS OF PROHIBITION

After an analysis of economic statistics Herbert Hoover, while Secretary of Commerce, asserted, "There can be no doubt of the economic benefits of prohibition. Viewing the temperance question only from this angle, prohibition has proved its case. I think increased temperance over the land is responsible for a good share of the enormously increased efficiency in production, which statistics gathered by the Department of Commerce show to have followed the passage of the prohibition law. Exhaustive study from many angles of production over average periods, ten years apart, before and since the war, would indicate that while our productivity should have increased about 15 per cent, due to the increase in population, yet the actual increase has been from 20 to 30 per cent, indicating an increase of efficiency of somewhere from 1 to 15 per cent. There is no question, in my opinion, that prohibition is making America more productive. There can be no doubt that prohibition is putting money in the American family pocketbook. The dry law has proved its worth in dollars and cents." Possibly the best evidence of the benefits of prohibition as a government policy may be found not in any estimate made by the friends or the foes of this policy but in other data from what might be termed more nearly disinterested sources. Especially noteworthy in this respect are the economic statistics gathered by the great trade organizations and also by the Department of Commerce.

NEGRO FORMULATES MENU FOR GANDHI

That the discoveries of Dr. George Carver, noted agricultural chemist of Tuskegee Institute, may become a factor in India's fight for freedom was revealed when it was learned that Dr. Carver, at the request of a close friend of Mahatma Gandhi, has formulated a menu for the great Indian leader, designed especially to build up his emaciated body. The request, it is understood, came to Dr. Carver through Dr. C. F. Andrews, a recent visitor to Tuskegee, who for years has been Gandhi's intimate friend, adviser and associate. The menu prepared, it is said, makes large use of a nourishing milk derived from soy beans. Dr. Carver, it is understood, is cooperating also with a member of the Johns Hopkins faculty in the development of a vegetable baby food that can be used in Africa and other countries where milk is not available. To date, Dr. Carver's contributions to science include 202 products derived from peanuts, 118 from sweet potatoes, a large number from other common Southern plants, and 300 colors and tints from Alabama red clay. Among the latter is a blue stronger than any on the market, said to be identical with the long lost blue used to decorate the tombs of the ancient Egyptian kings. He is now on the trail of another lost color, the famous Egyptian purple.

PRONOUNCEMENT OF NATIONAL CONFERENCE

The National Conference of Organizations Supporting the Eighteenth Amendment at its December meeting in Washington, issued a pronouncement in opposition to a repeal amendment or referenda on the Eighteenth Amendment; defined the attitude of the dry groups on legislation now pending before Congress; discussed the question of a more unified effort on the part of the national temperance organizations; appointed a commission of sixteen members to study the whole question of unified action, which commission is to report back to the constituent organizations at the earliest possible date; indorsed the stand of President Hoover for law enforcement; arranged for a program for a suitable celebration January 16, the anniversary of the Eighteenth Amendment; discussed ways and means of adequate organization; and heard and questioned Prohibition Commissioner Woodcock on the present status of enforcement in this country. This organized national group grew out of the National Legislative Conference which, in turn, had its origin in the National Temperance Council organized in 1913. When this Conference was reorganized in 1928, it officially represented these several organizations and speaks for that group which is the dry leadership of the nation. At the present time there are thirty-three national temperance organizations associated together in this Conference. The Conference voted that a proclamation should be issued, appealing to pastors to observe the eleventh anniversary of the Eighteenth Amendment on January 16, 1931, with sermons, and that local committees be urged to celebrate it by mass meetings, luncheons, dinners, programs to be addressed by prominent officials or other leaders, with literature, charts, and bulletins distributed to attendants at these meetings. It is also urged that Thursday of the week of prayer, January 8, be devoted to prayer for the success of prohibition.

MEDAL AWARDS BY HERO FUND COMMISSION

Among the forty-six persons recently awarded medals for heroism by the Carnegie Hero Fund Commission were two Southern Negroes, Quillie Addison, of Sylvania, Georgia, and Henry A. Miller, of Fort Mill, South Carolina, according to an announcement by officials of the Commission. Addison, a 36-year-old janitor, the Commission's report stated, saved William Z. Kemp, 66-year-old white man, from burning to death at his home in Sylvania in October, 1929. Kemp was in bed when his house took fire and was quickly enveloped in flames. Addison was able to enter only by crawling along the floor and effected the rescue with the aid of a mattress, though severely burned. Miller, 44-year-old farmer, was caught with William J. Hamilton in a well cave-in at Fort Mill last December. He managed to free himself and was later lowered again into the well, where he dug Hamilton out and saved his life.

There are many reasons why men of a certain type and quality do not feel at ease in great organized movements. There is a kind of tyranny in any great movement that drags a person along faster and farther than he is ready to go.—RUFUS M. JONES.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Are Friends Neutral?

A SIGNIFICANT incident was related to us the other day. A Friend made a call at the home of a new family in the community, whose children had appeared in the Friends Bible School. The mother explained that her husband being a German Lutheran and she a Baptist, they had agreed that their children should observe a strict neutrality by affiliating neither with his church nor hers. After looking over the field they had decided that the Friends were as neutral as any religious group, and were accordingly sending the children to the Friends Bible School.

Ever since hearing of it, our mind has been playing upon the incident. Are Friends neutral? What does being neutral imply today? Doubtless our reflections have run far afield from any thought entertained by the mother in her word of explanation. Nevertheless, we can't get away from present-day implications of neutrality and the persistent inquiry, "Are Friends neutral?"

What is a state of neutrality? In international law, it is the condition of a state or government which refrains from taking part, directly or indirectly, in a war between other powers. In this field, there is a presumptive and pacific virtue in refraining from taking sides with countries at war. Even here, however, there is the nervous neutrality of watchful waiting for which nothing good may be said—a situation in which designing statesmen wait to gauge carefully the probable issue of events before joining the fray.

But we are not thinking now of the international arena; rather of the field of moral and spiritual conflict where momentous issues of life are at stake. Opposing principles and policies are in conflict, the outcome of which will affect vitally the lives of men and women and little children. Whether in the religious, political, economic, or social world, a state of neutrality is despicable. Being neutral in this sense means being neither one thing nor the other, but being inertly indifferent. Is it possible that the Society of Friends, whose distinctive history has been a record of forthright initiative in seeking truth and applying it to the human welfare, is sitting in the seat of the nonchalant neutral? Perhaps at this, the close of the year, it may be well to take stock of ourselves in enough particulars to furnish some basis of appraisal.

In the religious realm, the conflict motif is happily passing; that is, as regards interdenominational relationships. It is a matter of contrasting rather than opposing ideals. On the one hand, there is the institutional ideal of the church as an ecclesiastical organization whose priests mediate between God and man through formal sacraments, and perform the act of public worship through a program of ritual and sermon. On the other hand, there has always persisted the spiritual ideal of the church as a fellowship of believers, in which the immediacy of contact between God and man eliminates the priestly function, substituting a sacrament of life, a living communion, for the formal and symbolic observance. In the one ideal, the relationship is predominantly indirect and institutional; in the other, it is direct and mystical. The Society of Friends sprang up in the Seventeenth Century as the embodiment of the second, the spiritual ideal. Its very name is a protest against the formal church as an institution. Quakerism came in the long succession of those spiritual reform movements of the Christian centuries which upheld the early ideals of worship and communion. The two ideals yet obtain. Is the Society of Friends still the exponent of the spiritual ideal of the church? Does the outsider who comes into our meetings for worship and into acquaintance with us find us either one or the other? Are we unconsciously and helplessly slipping into an innocuous state of neutrality?

What does one find on approaching the field of applied Christianity and the causes of human welfare and justice? It is an axiom that Friends have always been in the van of the Peace movement. Today a life and death struggle is on between the ideals of force and conciliation. Our own nation, according to the President himself, is leading the world in military expenditures. We are isolating ourselves economically and politically from the world which is groping for the way of Peace. So far as our War Department can effect it, the atmosphere of our public schools is being saturated with the spirit of military preparedness. To offset this deplorable trend, there are certain aggressive organizations working against time to create a public sentiment that will make "the next war" impossible. That is, they are aggressive as we allow them to be in their half-starved condition. How alert and active is the average Friend in this situation? We execrate Nero who fiddled while Rome burned. How much better are we who fiddle while the fuel is being laid for a world conflagration?

This land of the free is becoming the most race-conscious country in the world. There is a rising tide of prejudice and discrimination against the Negro, and a determination, not limited to any one geographical section, to make the Negro know his place and

keep it. If necessary, an occasional lynching is resorted to for the purpose of enforcing Nordic superiority and dominance. With their background of generations as friends, protectors, and liberators of the colored race, it might be expected that Friends would rise en masse to protest against such outrages, and to cry out for justice for the friendless. In the face of such a recent disgrace in our own State, in which there are more members of the Society of Friends than in any State in the Union, it remained for another denomination to eschew all weasel words and speak out with ringing, prophetic voice. Our studied and evasive words indicated that we are becoming neutral on one of the greatest moral issues which confronts this nation. Filling missionary mite boxes for saving black men in Africa is no substitute for doing justice and showing friendliness to black men in Indiana.

No more infamous conspiracy in history has ever been conceived than the conspiracy of conscienceless greed, and willful and undisciplined desire which has set about to destroy national prohibition. It is a conspiracy not only against national sobriety and the social welfare but against the principles of democracy and representative government. Are we mistaken in thinking we hear a Friend's voice here and there, speaking against the bigotry and intolerance of prohibition? There are not many such, but on the other hand, how generally and earnestly are we joining the issue in our several communities and States, as our elders joined it in the heroic days of the struggle against liquor interests and their cesspool, the saloon?

A time of economic depression and human suffering such as that through which our country is now passing, tends to illuminate in bolder relief the extremes of our economic and social order, and the widening area of economic dependence that lies between. Are we properly sensitive to the moral and spiritual implication in this situation, and to the Christian's responsibility to seek to do something about it? Is the Christian Church, including the Society of Friends, inclined to be nervously neutral between economic despotism, sometimes benevolent, and human justice and need?

But there are some who maintain that the business of the church is to preach Christ to a lost world, and that it should not meddle with economic and political questions. Even these shall not escape this little inquiry into the implications of Quaker neutrality. This attitude would imply an aggressive, generous support of the evangelistic and missionary program of the church; yet Quaker statistics show a disconcerting decline in benevolent contributions within recent years. Is it possible that we evangelical Friends, the true George Fox Friends that we presume ourselves to be, are becoming neutral on the question of the Great Commission itself?

Perhaps it is not practicable to press our inquiry further, lest we appear too critical, although we have included No. 1 in the inquest. This is the period for helpful inventory and introspection, and it may well be applied to the group as to the individual. On the face of this preliminary survey, we must confess to some misgiving lest the Baptist wife of a German Lutheran knew what she was doing when she sent her children to a Friends Bible School.

The Christmas Portrait of God

By W. Glenn Roberts

WE ARE now enjoying the month which is the dearest of all the year; the month of pleasantest memories, when our hearts are a bit more filled with the spirit of kindness than at other seasons; when the Son of God seems more real to us than at other times. There is a profound reason why this should be so. The greatest problem that ever entered the human mind was to solve the inexplicable mystery of life—to discover the personality of the Creator; and in the story of the Christ Child we come nearest to the mystery and understand personality best. The beautiful story from which Christmas comes is the most satisfactory answer to our riddle that we have ever had. And when that answer has come to us bringing with it that eagerness of the Christmas time to demonstrate true heart tenderness, we realize that we might have expected the solution of the mystery to include an impulse toward love.

Photography and easy transportation have done vast things for humanity in helping us to understand each other. No matter how much we might know of the words and ideas of another person, we never feel we quite know him until we have seen him, or at least a picture of him. When we think of Socrates, the image of some bit of sculpture of him arises in our minds before any of his rich philosophy comes to us. We think of Jesus in terms of the portraiture of some great artist. So, before we can expect to have a working knowledge of God, we require some sort of picture of him upon which our minds may fasten. Moses, after serving God many years and understanding him as few do, asked for the privilege of seeing him. Philip asked to see the Father, saying that that view would satisfy all his questions. The Greeks came and said, 'Sirs, we would see Jesus." Our first task in understanding God is to obtain a picture of him; this is the most intriguing mental exercise of man.

All sorts of reasons have been given as to why Jesus came into the world, all of which, perhaps, have some element of truth in them. But his great task was to give us a picture of God. He answered Philip by saying, "Who has seen me has seen the Father." In his words, in his teaching, in everything he was building up for the human mind a composite picture of God. Herein is the importance of the Christ Child. Our picture of him, of his lifework and his mission, determines what we shall think of God. The Magi came bearing such gifts as they thought would be acceptable to him; that is, their gifts were in accordance with their notions of what kind of a being he was, and what his work was to be. One thought of him in terms of worldly majesty, and brought the wealth a king needs to carry on his activities. Another thought in terms of a priesthood, with Jesus as a high priest, and brought incense for the temple. Another, perhaps from India, where the doctrine of Nirvana held sway, thinking that death is the greatest good of all, came with ointment for embalming, as though he wanted to remind the new-born child at the very beginning that from one's very birth, one must begin to seek

for non-existence. So are our lives all colored by our conception of what God is like.

Man has depicted God as a great judge; as a God of wrath and vengeance; as a cruel tormentor of those who did not obey the voice of those who declared themselves God's earthly vicegerents; as a God who played favorites with special, fortunate sections of humanity. The shadows cast by those pictures still obscure the vision for us, preventing our obtaining a clear and comprehensive view.

At this Christmas season, may we not be brave enough to undertake as our major task the careful study of our picture of God; to decide wherein it is unlike what he must be like; to try to paint in those beautiful lineaments that Jesus so wonderfully portrayed? Too often we not only paint in features which do not really belong there, but presume to dictate to others what they must include in their pictures. Thus the picture is spoiled for many, and God remains a vague, shadowy, formless being that can exert little influence in life. The task of Jesus was to teach each one of us how to paint for himself a lifelike resemblance of God in his spiritual consciousness.

The earliest primitives tried to see the features of God in everything; in inanimate objects as well as in living things. For them, all nature was filled with wonder, because it represented God. Unfortunately, this sense of awe and reverence in the face of nature has largely been destroyed, although science has begun to reawaken it in the glories of the newfound wonders of the universe. There are those who declare they still find him best in the out-of-doors (especially while meetings for worship are in session!) but, sad to relate, it is hard to see God outlined on a bunker or green, or depicted in a trout stream, when we are assiduously hunting a golf ball or trout. Our first task, then, is to be sure to give our whole attention to seeing God during those hours we set aside for the search.

It has been said that religion is the opiate of the people. Religion is no more an opiate than are politics, social customs, amusements; for all these are often used as opiates to ease the tensions of life; even work, when we throw ourselves into it to relieve distracted minds, is in the nature of an opiate, and, sooner or later, the problems which we have avoided facing squarely will arise from their submerged depths and prove our undoing. When we think of God as a vast, impersonal something present in hills and trees, in streams and greens, we are making an opiate of religion; we are not answering the deep heart hunger to see him. Our vision must be first hand, and specific. We sometimes fail to see God because our picture of him has been drawn for us by ecclesiastical councils, or by preachers, doctrines and creeds. We are afraid of the taint of heresy if we dare consider him according to the light that is given us individually. No church and no priest can give a man his picture of God; each man, to really see him, must paint the picture himself in the light of his own life experiences, and of the revelations of his own heart.

We also fail to see God because we send out our spiritual powers on too many searches. A fish spawns millions of eggs, and cares for none of them. A poor immigrant woman in the slums raises a dozen children, but does not have the desire to fondle and care for each as does the mother of one for her only child. And so, in seeking God, our "eye must be single." Make no mistake about it, when the miser gloats over his gold, it is his soul that rejoices in his money. When a man desires knowledge as an end in itself, he has sold his soul to the devil as much as did Doctor Faustus. When one is ambitious for personal prestige in social or political life, his finest spiritual powers are being spent to feed that ambition. Or if one is merely interested in creature comforts, easy companionships, day by day pleasures, his spirit is being dissipated to achieve that end.

So, in seeking to see God, we must not only first free ourselves of the barnacles of time and credulity that smudge our pictures, but we must from then on make that search the first thing in our lives, around which the ordinary, necessary things of mortal life revolve. If a young man becomes promiscuous in his attitude toward women, he will never be able to experience the deep love of a man for his mate that is life's greatest happiness; that power will have been wasted. So must our love toward God glow with uninterrupted fervor.

Jesus, we have said, came to show us how to paint our picture of God. He lived a pure, unselfish life. He kept his health, he improved his mind, he sought opportunities of service. He kept his spiritual ear open to divine revelation. Finally, men who had been following him to learn from him what God was like, suddenly discovered that they had been watching and observing God. They had a living likeness before them. What a revelation! Such was its power over them that they went out to emulate their great teacher, going through incredible hardships and to death by reason of its virtue. What was the secret of Jesus? Merely this: he so lived and loved that God moved within him, and finally Jesus was the incarnate God, visible to all who were sincerely engaged in the divine search.

This is the way we must paint our portrait of the Creator. When love fully possesses us, when our seeking becomes the greatest adventure of our lives, we will some day awaken to the fact that God has possessed us, and we can feel him so surely that the eye of the spirit will say, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." And then, too, men will discover God in us, and will turn to follow, and discover him through the portrait we have painted. But this can not occur until we have found our lives by losing them; until we have gone, not to the empty tomb, but to the tomb in which a Form still lay, and have realized that our earthly hopes and ambitions must lie there, too, and have found grace to say—

Is this the face without a flaw—
Seraphs that veil their face above?
Is this the face without a flaw—
The face that is the face of love?
Yea, this defaced, this lifeless clod,
Hath all creation's love sufficed;
Hath satisfied the love of God—
This is the face of Jesus Christ.

Brooklyn, New York.

For Value Received

BY S. J. MCCRACKEN

This address was broadcast on December third from Fort Collins, Colorado, under the auspices of the Extension Division of the Colorado State Agricultural College, of which our Friend is Registrar.

FOR value received I promise to pay. These seven short words are altogether too familiar to many of us. But, having put our names to these obligations, we feel a compulsion to discharge the obligation, even though the law might be powerless in compelling us to do so.

Then there is the individual who belongs to a rather small group. This is the person to whom we refer when we say, "His word is as good as his bond." This man, having given his word, does not seek to evade his obligations because the understanding was not reduced to writing and signed. Society owes much to such men. How proud we are when we can claim as our immediate ancestors, men with such standards.

But there is a third and still smaller group. The man belonging to this group asks only two questions: Does the thing need doing; and if so, can I help? It is to this third group that society owes its greatest debt.

During the days before Thanksgiving we read a lot of weak

and maudlin stuff. But rather frequently some bold and imaginative writer would push aside the brooding and gloom resulting from the stock market collapse and the business depression. He would hold high before our eyes an inheritance that seems to grow richer and more resplendent when not obscured by the temporary glamour and deceptive charm of *things*. We were reminded of how this inheritance was built. Once again through our minds marched the heroes of the past.

Not so far back our ancestors were little better than slaves. In a man's mind was born the idea of political freedom. To give public expression to the idea meant death; but that was a small price to pay if men might be free, and live under a political democracy.

A religious zealot believed that people should have the right to worship God according to the dictates of their own conscience. Of course that meant a martyr's death; but we now worship God without fear of persecution and martyrdom.

One scientist believed the world to be round. All the discoveries and explorations in the new world were made possible by this discovery of truth. But the discoverer of the idea must recant or die.

A young American doctor believed Yellow Fever to be spread by mosquitoes. He proved his theory, but he paid with his life. The list might be lengthened indefinitely, but enough has been said to give us some conception of the tremendous cost which our ancestors paid for our inheritance.

I think no one can stand at attention and allow the great of all ages to march before him in review, holding aloft their contributions, without a mingled feeling of humility and resolve. A feeling of humility because of so much complaining and so little worthwhile doing. Then, realizing the accomplishments which our great benefactors made—most of them in the face of poverty, social ostracism and persecution even to death—we resolve that there shall be much less complaining about our lot and much more courageous and helpful doing.

No sane man would contend for a moment that he has paid in full for all the benefits that have come to him through society and society's great benefactors.

Before attempting too quickly to determine just how we as beneficiaries may discharge our debt I wonder if we may not profitably inquire if there is any quality or characteristic that is always dominantly present in the world's greatest.

When H. G. Wells was asked to name the eight greatest characters in history, his first task was the building of a yardstick by which every candidate could be measured. Many qualities were considered, but in the last analysis the greatness of a man is measured by the extent to which the world of human beings has been helped by his teaching and living. High ideals and the courage to follow them are not particularly attractive just now. But would we be very proud of our country today if we were compelled to erase from the record all accomplishments brought to fruition because of courageous idealism?

When Dr. Adams of Stanford University was asked to deliver a series of lectures to the students of Yale University on the responsibilities of citizenship he chose for his general subject, "The Power of Ideals in American History." To this learned scholar and historian, the power and force of ideals had contributed more in building great citizens and a great nation than any other power or force.

A careful reading of history would seem to indicate that individuals and nations tire of idealism. Great accomplishments are achieved through practical and courageous idealism, then we become proud and flabby. It is shameful but none the less true that a practical politician could say of our great nation, "America is more interested in the stomachs of Americans than in the heart of the world."

How, then, shall we discharge our debt as citizens of this great country? The formula has not changed. It is timeless. Without too much thought of professional expediency, social expediency or political expediency, *we must give the best we have.*

Fort Collins, Colorado.

The Christian Enterprise in Action

By B. Willis Beede

IN THE modern missionary enterprise there are three fundamental groups of people. They may be designated as the supporting group, the operating group and the administering group. For more than a hundred years of modern church history, these three groups have each had an essential part in the carrying out of the Master's great commission. Their personnel has changed, their methods have varied, their vocabulary has been revised, their program has been examined frequently, critized and redrafted, but the groups have persisted down to the present, and are bound to continue for some time to come. It may not be out of place to set forth some of the characteristics and ideals that should be found in these groups today.

I. THE SUPPORTING GROUP

This group is made up of the "home folk," the members who believe in and pray and give for the enterprise abroad. It is composed of exporters—people who have a rich, satisfying, joyous experience of the Lord Jesus Christ and who delight to share with others the Person who means so much in their own lives.

This characteristic is basic in the missionary enterprise. One of the fundamental reasons for the decline in missionary interest, enthusiasm and giving, lies in the fact that Jesus Christ is no longer a great reality to multitudes of church members. Like Jesus' parents, they have lost him. As a result their fires of love, devotion and sacrificial service have burned low or died. They have nothing to export. They have no inner urge to outward sharing, and until they find their lost Christ they will be useless in the missionary undertaking.

Another characteristic of the supporting group that is of vital importance is brotherliness. It was said of the early church, "Behold how they love one another." In time the love of some grew cold, and divisions, bitterness, theological wrangling, dogmatic assertiveness and the magnification of nonessentials crept in to mar the sense of brotherliness.

The searchlight of knowledge and critical examination is turned upon the church today with pitiless intensity by the nations and races of the earth. The things we glibly say with our mouths are held to be of far less import than the things we do.

The colored races of the world look upon our lynchings, our racial superiority complexes, our practice of forced segregation, our denial of intellectual and religious fellowship to the Negro and many foreigners in our midst, the gradual shifting of wealth from the many to the few, the glorification of the jungle-law of a tooth and fang competition in business, the imperialistic policy pursued by our Government in Haiti, Nicaragua and other Caribbean lands, the divisive spirit that ever and again flares up within denominational circles—they look and wonder how we can love our fellows in Africa, China and India when we refuse to love our own fellowmen in America.

The time has fully come when the supporting group must

purge itself of its sins of unbrotherliness if it hopes to be helpful in meeting the modern world's needs.

II. THE OPERATING GROUP

Recently a list of character qualities needed by a missionary was sent out to board secretaries with a request that the secretaries check off in order what were to them the five most important qualities in the list. The list included the following: unbiased appreciation of other races, intellectual flash, capacity for growth, sense of mission, sense of humor, cooperative ability, sound judgment, social vision and passion, attractiveness in personal appearance and manner, a kindling personality, genuineness, tolerance (the understanding of and reverence for personality), openmindedness, balance (poise), courage, sensitivity to beauty, patience and persistence. When the returns were all in and checked it was found that the following had received the highest score: (1) cooperative ability; (2) unbiased appreciation of other races; (3) genuineness; (4) capacity for growth; (5) sense of mission.

When one stops to consider the conditions that prevail in the lands where missionaries are at work, the reason for a special emphasis on the above named qualities of life will be understood. There is a body of national Christians in every field of missionary effort. Some of these people are second generation Christians with considerable training and experience in church work. A goodly number have studied abroad and hold degrees from Oxford, Cambridge, Harvard, Yale and other outstanding educational institutions. These people are being called to positions of responsible leadership in the developing native church. American missionaries who hope to be at all useful in the Christian enterprise must know how to work with and even under the direction of Chinese, Japanese, Palestinian, African, Mexican, Cuban and other foreign leadership. The ability to cooperate is therefore of the utmost importance.

Since the close of the world war a tidal wave of nationalism has swept around the globe. The people in Latin America, Asia and Africa have become race conscious. Pride of nationality, culture and history has had an immense growth. With a spirit almost akin to fierceness, do these people resent the manifestation of Nordic superiority, white domination and a patronizing air. No American who has a race superiority complex, who manifests a pitying paternalism, or who as a superior has something to hand down to an inferior, will ever again get very far abroad. Only those who have a keen appreciation of the people with whom they live, and who can see the good in their religion and culture can hope to share the gospel with them.

It is interesting to meet people who have spent some years abroad. Some give evidence of mental and spiritual growth. They have read widely, studied purposefully, deepened in their sympathies, broadened in their fellowship with man and God. They have made and will continue to make a valuable contribution to the spread of Christianity because they have grown. Others return home shrivelled in mind and spirit. They have failed to grow and the door of service inexorably closes behind them.

In many ways the sense of mission is the most fundamental quality required of a missionary. Some go forth to teach, some to do manual labor and some to relieve physical pain. These are valuable and necessary elements in the Christian enterprise. But there is one thing of more importance, and that is a living experience of the saving, comforting, guiding presence of Jesus Christ, coupled with an eagerness and an ability to share him with others. He who can teach arithmetic but cannot bring his pupils into fellowship with the Master Teacher; he who can heal men's diseases but cannot introduce them to the great Physician; he who can plan and build beautiful houses but cannot tell others of the perfect Architect and Builder, can not hope to qualify as a helper in the Christian enterprise abroad.

III. THE ADMINISTERING GROUP

As a connecting bond between the supporting group and the operating group stands the administering group. There are many things which might be said about this group, some of which will be set forth here. At the outset it should be pointed out that the group is very human. Originally, it was chosen solely from the supporting group. Now in many cases it is chosen in part from those who were once members of the operating group. It is subject to errors in judgment, short sightedness, emotional upheavals, divided opinions and other human failings the same as are the members of the other two groups. Being thrust out of the supporting or operating group into the administrative group does many things for the individual but it never makes him perfect in wisdom, knowledge and action.

After more than a dozen years of intimate contact with the American Friends Board of Missions, one feels free to point out certain qualities of at least one administrative group.

To begin with, it is a representative group. According to the Discipline of the Five Years Meeting, "The (Mission) Board shall consist of two members from each Yearly Meeting, and an additional member for each eight thousand members and fractional part thereof above five thousand." These members are nominated by nominating committees or by representative bodies and approved by the Yearly Meetings. Each Yearly Meeting, then, has the right to choose its own members without any interference on the part of an outsider.

In the second place, it is a democratic, deliberative body. It adopts its own agenda—and often sets it aside after its adoption. It gives ample opportunity for the full presentation and the sympathetic consideration of any concern that any member may wish to lay before it. That is why the agenda is often set aside. Some member or group has a concern of weight and importance. It may require a session, or two or even three sessions of concentrated, prayerful thought and discussion to discover the mind of the group, but the search is continued until the discovery is made.

Obviously, some matters have to be referred to committees for study, investigation and recommendation. The Executive, Candidates, Finance, and Education and Publicity Committees are charged with certain responsibilities. The work of all committees is reviewed and accepted, modified, enlarged, or rejected by the Board. Thus the Board itself is responsible for its policies and actions. This is as it should be and the years have justified this method of procedure.

This particular administrative group is also a sensitive group. Because of its representative nature, it brings together the attitudes and thinking of the bodies of Friends by whom it is appointed. Through personal contacts, by means of detailed reports from the fields, from conferences with missionaries, and leaders in other denominations, the group seeks to keep abreast of the best thinking, experience and research that is being done on missionary problems.

Those who have attended the sessions of the annual meeting of the American Friends Board of Missions can bear testimony to the effort that is made by the group to keep itself sensitive to the Divine Will. At the opening session a long period is given to worship together. Each succeeding session is begun with a period of devotion, a half hour before noon is set aside on two days for meditation and worship, and right in the midst of the consideration of a knotty problem the group frequently settles into a time of quiet waiting before the Lord.

These three groups—supporting, operating and administrative—are not the only groups at work in the Christian enterprise. There is, as has been indicated, a younger church abroad made up of devoted, growing Christians. Of this group much may be said at some future time. When these four groups stand shoulder to shoulder and go forward under the leadership of Christ and the anointing of his spirit, the gospel is proclaimed and the Savior draws to himself those of every race and clan and nation.

Christian Church on Review

Federal Council in Annual Session at Capital

THE historic New York Avenue Presbyterian Church of Washington, D. C., where many presidents of the United States, including Abraham Lincoln, have worshipped, was the scene of the Annual Meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, held on December 2 and 3. The meeting was presided over by the chairman, President Walter L. Lingle, of Davidson College, Davidson, N. C., and was held in general conjunction with the North American Home Missions Congress, which was in session in Washington, December 1-5.

The gathering was especially characterized by a deep interest in the spiritual state of the churches today. This note was sounded at the outset by Bishop William F. McDowell, who, as Chairman of the Washington Committee of the Federal Council, when welcoming the members, said:

"The Federal Council of Churches seems especially called just now to make a richer, fuller contribution of what may be called spiritual statesmanship than it has ever made. The churches can easily consume themselves on the secondary though highly useful interests and neglect the first things of life and the Kingdom. Life itself runs down, like a watch, being useful and doing its duty. It needs ever and again to be brought face to face with its standards, to be renewed by fresh contact with its real sources of power, to see whether it is off the key, or to speak with immediate and direct words. Life needs evermore closer contact with God, clearer wisdom from God, a deeper fellowship with God and a wider understanding from God."

CHURCH AND UNEMPLOYMENT

This same note emerged again and again in the discussion of the practical plans that were brought forward for making spiritual influences felt in dealing with great current problems like unemployment, social justice and world peace. When Porter Lee, representing President Hoover's Committee on Employment, addressed the churchmen upon the present crisis confronting millions of men out of work, he insisted that the churches have an indispensable contribution to make. He expressed high appreciation of what the Federal Council's Social Service Commission had already done in bringing to the attention of churches throughout the country concrete suggestions as to how they could be of large service. This address on unemployment was accepted as a challenge to face not only the present necessity for relief but also our whole economic life in the light of fundamental Christian principles, and a statement was adopted which put the churches on record as ready to cooperate in the fullest possible measure both in meeting the distress of the hour and in supporting constructive measures for permanent prevention of unemployment, including systematic long-range planning of public works and some form of unemployment insurance. Especial attention was called to the Conference on Permanent Preventives of Unemployment, to be held in Washington by the Federal Council in cooperation with the Jewish and Catholic agencies on January 26 and 27 and churches were urged to send representatives.

Along with the consideration of unemployment much consideration was given to the fact that such hardships press most acutely upon the Negroes and other under-privileged groups. A program designed to make the churches, both national and local, more effective in helping to secure economic justice for the Negro was presented by the Commission on Race Relations and readily endorsed.

INTERNATIONAL ISSUES FACED

On some of the topics dealing with problems of international understanding and world peace there was spirited debate. This did not apply, however, to the question of American adherence to the World Court. On this subject there was complete unanimity, and warm appreciation was expressed to President Hoover for his action in submitting the World Court Protocols to the Senate for ratification without further delay. There was also overwhelming support for the sections of the "Message to the Churches on World Peace" dealing with further reduction of armaments, the Pan-American Arbitration Treaty, and a more determined effort to make the Kellogg-Briand Peace Pact actually effective in all international policies.

On the attitude to be taken toward the cancellation of war debts and reparations and the responsibility of Germany for the World War there was a sharp division. The result was that, after a lengthy debate, no agreement could be reached which would make possible a statement on war debts and reparations beyond saying that such questions should be approached from the standpoint of Christian brotherhood and not merely from the angle of the narrow interest of any one nation. Concerning "war guilt" a resolution was finally adopted which said that "The Federal Council assures our Christian brethren in Germany that it does not consent to the theory of Germany's exclusive responsibility for the war."

CITIZENSHIP AND THE C. O.

On the question of granting citizenship to persons who cannot promise to support future wars the Executive Committee held that "our country is benefitted by having as citizens those who unswervingly follow the dictates of their consciences and who put allegiance to God above every other consideration." The Committee also unanimously expressed the judgment that it is "the duty of the churches to give moral support to those individuals who hold conscientious scruples against participation in military training or military service."

The pronounced emphasis placed upon a more educational approach to the liquor problem received warm support and the announcement that within a few weeks a discussion course prepared jointly by the Federal Council and the International Council of Religious Education would be available for study in local churches was greeted with keen anticipation.

Another announcement that the study course for young people on preparation for marriage and home-making upon which the Federal Council has been working in cooperation with leaders in religious education, was also the occasion for warm satisfaction.

The plans for making permanent the Church Conference on Social Work, which was launched last year, were heartily approved and provide that this gathering of religious leaders shall be held annually in connection with the National Conference of Social Work. It was felt that this would prove to be the beginning of a much closer relationship between ministers and the leaders in organized social work. The resolution on this subject said: "Modern social work, devoted as it is to the rehabilitation of human care of the sick, the poor, the delinquent, the handicapped, the dependent and unemployed, the prisoner, the feeble minded, and the protection of mothers and families of the poorer paid workers and of handicapped, underprivileged and dependent children, is one of the greatest and most Christian movements in our civilization."

Great appreciation was expressed of what the Council had done to sustain the movement for China Famine Relief, as the result of which over one and one-third million dollars have been forwarded to China during the recent famine conditions. As one member of the Committee said from the floor: "When we are asked just what the Federal Council does that is 'practicable' and 'concrete,' we can at least say that it has been a major factor in saving 350,000 human lives in China."

If anyone had had the idea that the attention directed to all these contemporary problems meant any lessened conviction about the abiding verities of the Christian Gospel as the unchanging foundation of all the life and work of the Church, it would have been dispelled by the statement adopted on recommendation from the Commission on Evangelism, which said in part: "A false psychology is asserting that the sense of sin has disappeared, so that since there is nothing to be saved from, and nothing to be saved to, the need of a Savior has passed away and the old appeal to conscience, which used to move men to seek the pardon and peace of a forgiving God, has become an anachronism, and the Savior's words, 'Ye must be born again' have lost their compelling force. Against all this we must make our solemn protest. Sin has not lost its damning power and it is the most ubiquitous thing in human life. There is only one power which can overcome and conquer it. It is his power whose name was called Jesus, for he should save his people from their sins, and who said of himself, 'I, if I be lifted up, will draw all men unto me.' To know him is life eternal."

Invitations for the Quadrennial Meeting were received from the Kansas City Council of Churches, and the Indianapolis Council of Churches. A tentative decision was made to go to Indianapolis, subject to final approval by the Administrative Committee, after the question of securing the most adequate accommodations for all members of the Council, without any racial discrimination, had been thoroughly canvassed.

QUARTERLY MEETING AT LAWRENCE

Hesper Quarterly Meeting was held at Lawrence, Kansas, December 12-14. The meeting assembled in the old stone church built over fifty years ago as a meeting place for Kansas Yearly Meeting. It is in a good state of preservation, considering its age, and has many features of the Quaker meetinghouses of early days. The facing seats are still in evidence. Some modern features have been installed, but these harmonize with the solid walnut woodwork which prevails all over this large building. The wings on either side of the building contain numerous class rooms for Bible school purposes.

This house is in the center of a wooded block just at the edge of the city, which makes a beautiful setting for this ancient building. It is only used at this time by Lawrence meeting as Kansas Yearly Meeting is held at Wichita.

The various sessions of the Quarterly Meeting were of deep interest. The meeting on Ministry and Oversight assembled Friday afternoon with fair attendance when the usual matters of business were attended to.

The regular session on Saturday morning was well attended. Herbert L. Huffman, pastor of University Friends Church, was very acceptably present bringing the message and using for his subject: "The unity of the spirit in the bonds of peace." This message was timely and well received. The business session was opened with a devotional service led by Arthur Thompson, the new pastor of Kansas City meeting. During this session the financial condition was considered and reports were optimistic as to future work. The report of the delegates to Kansas Yearly Meeting was of unusual interest.

The Sunday morning session met under the shadow of a great sorrow as the result of the tragic death of Howard Marsh who lost his life in a fire that consumed his home. This young man was to have participated in the sacred concert given by the Christian Endeavor at the afternoon session. A. J. Bales gave the morning message.

The crowning meeting of the entire Quarterly Meeting was held Sunday afternoon, when a choir of eighty voices rendered a beautiful program of sacred music, with Dorothy Cox, Superintendent of Christian Endeavor for the Quarterly Meeting, presiding. The large house was crowded for this service. The choir was made up of young people from different meetings of the Quarterly Meeting and was directed by D. H. Parsons, musical director of Friends Community Church, Kansas City. This was something new and was greatly enjoyed. Herbert Huffman spoke again using the theme "The task of the church of tomorrow." The presence and participation of the young people of the church brought a degree of stimulation not previously experienced.

WILMINGTON NEWS NOTES

One of the most successful social affairs of the Wilmington, Ohio Friends Church was the Father-Son banquet sponsored by the Men's League assisted by the Whatsoever Circle. Two hundred and thirty covers were laid for "fathers" and "sons," and a series of short talks were enjoyed throughout the meal. H. G. Hudson spoke on "You and Me"; James Rose, "If I Were Dad"; A. I. McVey, "If I Were Son"; Eugene Miller, "Young People and the Church"; Eldon Haines, "Men and the Church"; Richard Hiatt, "The Game of Life"; C. E. Haylor, "Men, League Together"; and Allen Terrell, "Youth and Age." The chief address of the evening was delivered by Bishop Paul Jones, chaplain of Antioch College. His subject was "Discovering the World." Three different male quartets sang during the evening. The first was composed of Orville Bevans, Dallas Carey, Henry Farquhar, and Hadley Kelsey; the second of Harold Bullen, Eugene Miller, Virgil Bullen, and Edwin Hiatt; and the last of Ray Murphy, A. I. McVey, O. H. Folger, and Will Gallimore. Trombone music was rendered by the following trombone quartet: Allen Terrell, Edwin Hiatt, Virgil Bullen, and Eugene Miller. Dr. E. M. Steele played a selection on the saw. The meeting closed with the lights dimmed so that all could see a miniature church, the work of O. Herschel Folger, whose brightly lighted windows threw light into the shadows, while all sang, "Let the Lower Lights be Burning."

Bishop Henry Wise Hobson, Bishop Coadjutor of the Episcopal Church of Southern Ohio, was the speaker at the Union Service of all Protestant churches in the city held recently in the Friends Church, and he talked on "Friendship." The service is sponsored by the Wilmington Ministerial Association and is being held once a month during the winter, each church supplying one speaker.

Another interesting recent Sunday evening service was a debate on the question, "Resolved, That Women Have Contributed, and are Contributing, More to Christian Thought and Life Than Men." The affirmative speakers were Harriett Hiatt, Lura Hunnicutt, Frances McDonald; the negative speakers were Arthur Hunt, Wade Knight, and Maynard McKay.

The Young Friends Committee of Wilmington Yearly Meeting issued invitations to representatives of each meeting in the Yearly Meeting for a conference with the committee at the Wilmington Friends Church at 4 o'clock on Sunday, December 7. Closer organization of the Young Friends of the Yearly Meeting was the purpose of the Conference. The possibility of setting up local groups to work in connection with the committee was discussed. The program follows: "Explanation of the Committee's Work," Paul Terrell; "Need for Organization," George Hartman; "Types of Organization," Howard Hackney; "Discussion of Topics and Reference Books," O. H. Folger; "What We Hope You Can Do," Neal Prather. Following a delightful social hour and supper, the group met with the Young Friends Group of Wilmington in their regular meeting.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

DO READ THIS!

Following is an extract from a letter recently received at the American Friends Service Committee office:

"Alf von Lindenbuhl, of Munich, and Nettie Trutzberg, of Berne, Switzerland, have a family.

"Their firstborn has been sold into slavery down South. The proceeds of this performance are herewith enclosed for the benefit of the Friends Service Committee.

"Lest your consciences should be shocked at the idea of taking such tainted money, be informed that Nettie and Alf are aristocratic Dachshunde; and if you know of anyone who wishes to move in good dog society, we have another pup which can be had for $25. These little animals make most delightful, intelligent, amusing pets."

SEEK AND YE SHALL FIND

In the old city of Prague in Czecho-Slovakia, there has been for many months a group of people seeking together for new light in religion. One of their number, Jaroslav Kose, went to Geneva to study, and there came into close contact with Friends. On his return to Prague, his friends eagerly asked him, "Have you found anything in your journey abroad?" "Yes," he replied; and told them of the Quakers.

It now looks as though this group may become the center of an important Quaker movement in Prague. It is meeting weekly in a room in a new building at the University, which is loaned to it by Dr. Trnke, one of the professors. The group is small in numbers, but strong in interest. It is beginning to practise the Quaker way of worship, and Friends who visit Prague might well look up these Seekers who find in the faith of George Fox that for which they sought.

NUREMBERG ACTIVITIES

The Nuremberg group is greatly enjoying its new meeting rooms. These have become more and more a central point, not only for Sunday meetings, but as a gathering place for small groups, a reception place for visiting Friends, etc. So far as numbers are concerned, the Group does not change greatly; but it feels more and more a unity of spirit, and those who can attend the First-day Meetings appreciate more and more the power of Silence.

Few in numbers though they may be, the Nuremberg Friends are energetic in good works. The people who still survive from the Depot guests of a few years ago (who were allowed to buy food staples at half the market price) are invited to a monthly social gathering at the Meeting rooms, and the same is true of the British Wives Club,—now the British Family Club, which brings together the families of mixed nationalities in Nuremberg. The rooms are also used by the Good Templars, and the Women's League for Peace and Freedom.

The children's group keeps in mind a Home for Crippled Children, and annually makes a Christmas excursion to carry the children gifts made or prepared by themselves, and to give a little Christmas program in the Home.

The past summer they ran a regular Travellers' Aid Bureau. Over forty individual Friends visited the Friedrick home and were taken to the meeting room and given tea and opportunity to rest. Three English Fellowship Holiday groups, consisting of nearly thirty persons each, were given help in arranging hospitality and daily excursions. Clarence Howell of New York also took his Fellowship group to Nuremberg. The Friedricks engaged rooms for them and helped make the visit happy and profitable. One Sunday morning twenty-four French teachers, who spoke no German, arrived and had to be lodged and cared for for two days. This was a difficult responsibility, but one successfully met. French and German songs were sung, and Adolf Baumann, well known German Friend, spoke to them in French about Stephen Grellet and Quakerism.

EATING INTERNATIONALLY

There are over seventy international organizations centering in Geneva. It is much to the advantage of all, as well as to general international understanding, that they should be in close touch with each other, and their representatives on a footing of friendship and good fellowship. For five years, therefore, these organizations have held frequent luncheons for dinners, our Quaker Center being asked to take charge of all arrangements for same.

The first such dinner was held in January, 1926, and there have been from six to eight such gatherings held each year since, always with a speaker of international importance, and a chairman of like standing. The attendance has ranged from about 60 to 170, averaging perhaps 100.

The International Club of Geneva is now about to undertake a similar series, and the Center will therefore discontinue them for the present. They have been a distinct contribution to the international life of Geneva. American Friends will appreciate Bertram Pickard's remark about Margaret Lester, who represented us in Geneva several years ago: "Without her excellent initiative these dinners would never have been eaten."

WHAT ABOUT MILITARY DRILL?

Stirrings of life have cropped out here and there in recent months in connection with the work of the Young Friends Committee on Military Training. Membership on this Committee, which is a sub-committee of the Peace Section of the American Friends Service Committee, has increased to twenty-four, and now represents sixteen Yearly Meetings. Correspondents in 238 local Meetings sent in names and addresses of over two thousand young Friends during the spring and summer months. All of these young Friends were addressed late in the summer, calling their attention to the military situation in various schools and colleges, and urging their thoughtful consideration should they find themselves confronted with compulsory drill in school. Leaflets were specially printed and distributed to them.

From one of the colleges where compulsory drill is deeply entrenched, a young Friend freshman reports that three Friends are taking the drill without protest, three have been excused upon request, and several are not taking it because of physical handicaps or for other reasons. He himself met shortly after the beginning of the term with a group of students and faculty who propose to campaign against the system this year. In another state a young leader has written of his purpose to travel about this winter talking with both older and younger Friends on this subject. He feels that older Friends in local Meetings too frequently fail to help young members to clear thinking on the issue.

From still another state comes the request for material to use in connection with a special youth meeting where military drill is to be discussed. Incidentally they propose to send in a financial contribution to the Committee! Contributions and letters have come from several sections of the country, indicating a genuine and wide spread interest in the subject. These letters also point out some of the many difficulties to be overcome before the Committee accomplishes its purpose! One of the chief of these seems to be a general lack of appreciation of the seriousness of the situation, or a clear realization of the fact that military drill, which has crept into our educational system in a most amazing fashion, is a definite part of the military set-up in this country.

Helping Make America Christian

Home Missions Congress in Session

THAT Christian unity can be maintained where men and women have the will to work together was clearly manifest in the holding of the Home Missions Congress at Washington, D. C. December 1-5, 1930. Eight hundred delegates from more than thirty denominations, representing a wide range of experience, practice and belief, sat together for five days to think about and plan for the home mission tasks of the churches in the United States.

A clear and stimulating call to a new and deeper experience of the living Christ was sounded. "Again and again in this Congress we have been thrilled by a sense of how far we have come toward a Christian North America. But again and again we have been arrested by a sense of how far short we are of the ideal of Christ for these nations.

"In the words of Stanley Jones, 'We cannot go further until we go deeper.' Nineteen hundred years ago a band of men went out and transformed the world under the conviction that 'Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved.' This conviction was born out of a great personal experience. Christ had made their lives pageants of triumph in him. Through him they had been empowered to do all things. Hence they felt he was sufficient for the inner transformation of all their fellowmen.

"Under his leadership we have come to think of the salvation of society as well as of individuals. The conviction that Christ is sufficient for meeting the problems of collective life in North America must likewise come from a great personal experience of him. It must be even a greater personal experience than the early disciples had, for at times our task seems more difficult than theirs. If Christ means enough to us we can make him mean enough to others. If he means enough to a sufficient number of men and women in North America, the entire life of our nations can be changed and the problems that seem too overwhelming can be solved.

"How shall this deeper experience be attained? Just as the early disciples attained it. They followed him. They learned from him. Their lives were a daily experimentation in his way of living.

"The further they swung themselves out on his way of living the greater he became to them and the bolder they became in their proclamation of him. In like manner we shall find that he saves us from disillusionment and despair by giving us his own radiance and we, too, will dare to take him into every problem and need that lies athwart the nations represented in this Congress."

The Congress frankly faced the break down of American Christianity in dealing with interracial matters and called upon the churches to bring their attitudes toward the Negro into harmony with their profession. "It is a regrettable fact that the principles and ideals of American democracy about which we talk and which many Americans believe they cherish, have been applied to this group in very meager installments.

"We who send many thousands of dollars and many missionaries to India because we have been spurred to action by what to us is an outrageous caste system fail to remember that there is a very striking psychological similarity between the silly caste system of India and the inexcusable race prejudice of America.

"To deny justice and fair play to an American because of color or race is as pagan as the caste distinctions of India are un-Christian.

"The church must take a pronounced stand on the question of fairness and justice to the Negro as an American citizen. Unless this step be taken it is now plainly evident that the more intelligent Negro will lose confidence in the type of Christianity which American Protestantism seeks to promote."

In regard to the exclusion of Orientals, the Congress said a pungent word. "It is our strong conviction that the discriminatory legislation in our Immigration Law, which is a great hindrance to our Christian work and an obstacle to international peace, be changed so that equal and just treatment be extended to all the peoples of the world."

In commenting on the method of holding the Congress and the work accomplished, Charles Stelzle wrote: "The heart of the Congress was in the thirteen Conference Groups which spent two whole days and an evening discussing a concrete Home Mission program, every delegate attending some one of these conferences throughout. The results of these Conferences were presented to the entire Congress in fifteen minute reports by the Chairman of each group, following which fifteen minutes were spent in the discussion of each report. All of this material was then turned over to a Findings Committee which submitted a statement of over 15,000 words—probably the most comprehensive and most statesmanlike document on Home Missions ever produced.

"The report specifically defined the work of Home Missions and made recommendations concerning the following subjects and fields: Personnel and Recruiting; City and New Americans; Town and Country; Indians; Negroes; West Indies; Jewish and Christian relationship; Mexicans, Migrants, and Orientals; Mormonism; Alaska. Careful consideration was also given the subject of Promotion, Comity and Co-operation. Concluding the report the Committee declared:

"In view of the fact that practically all the constituent bodies of the Home Missions Council have adopted the Comity Principles herein approved and otherwise have repeatedly expressed themselves in favor of the policy of interdenominational adjustments in local communities it is the conviction of this group that the time has come and the opportunity is at hand for passing from the 'resolution stage' to the 'action stage' by an aggressive movement of concerted effort on their part.

"It is our conviction that the important consideration now in the development of comity and of the practice of cooperation is not organization, or technique, but it is a question of attitude and spirit. We believe that we have the technique to analyze the situations requiring cooperative action or comity adjustments and that we have or can develop the organizations and the techniques necessary to handle them as soon as all the factors involved sincerely desire to deal with such situations. We do not underestimate the many real difficulties involved in the solution of these problems, but we feel sure that no difficulties will prove serious enough, that no obstacles will be sufficiently insurmountable to keep us from cooperation and unity when we all really want cooperation and unity. Conversely, we feel that no difficulty is so trivial, no problem so easy of solution, but that it will suffice to keep apart those who do not wish to come together."

PHILIP FRAZIER SPEAKS FOR HIS RACE

"'Where does the Oklahoma Indian who represents one-third of the remnant of America's original population, fit into the picture?' This question and the more important one of how the Indian can be blended better with American civilization, are answered by F. Philip Frazier," says the *Oklahoma Times* in its issue of November 27, when it gives a picture of Susie and Philip Frazier and a write-up of Philip Frazier's address before the Oklahoma Council of Churches in its two-day conference. As chairman of the Commission on Indians of the Oklahoma Council of Churches, Philip Frazier was given a place on the program and so well was his address received that it, with that of Bishop Casady

and that of President Bizzell of the Oklahoma University, is to be printed so that it may be available to others.

Another important service that Philip Frazier rendered recently was his appearance before the Senatorial Committee on Indian Affairs when it met for just one day at Shawnee Agency to hear from the six tribes centered in that place. George Kishketon, a Kickapoo Indian, was chosen as spokesman for his tribe, and after he had given his clear, concise statement of the needs of the Kickapoos, he asked that the Senatorial Committee call on Philip Frazier "who understood the Kickapoos better than any one," and Philip Frazier was glad to take this opportunity of serving the tribe among whom he and Susie Frazier are working.

Earlier in the month, both Philip and Susie Frazier appeared on the program of Methodist Episcopal Church at Shawnee, when they observed the day of prayer. Not only did the Fraziers appear in a duet, but Susie Frazier spoke on missions in the afternoon session.

WHITTIER ACTIVITIES

Dr. Augustus T. Murray, Herbert Hoover's pastor, was the distinguished speaker at a conference of the Southern California Branch of the American Friends Service Committee held at Whittier, November 29 and 30. He also gave the message on Sabbath morning at the meeting for worship, his theme being "Laborers Together With God."

The mid-week service, December 3, was given to the public recognition of Dr. Roy L. Van Deman as a minister of the gospel of Christ in the Society of Friends. Willard O. Trueblood, pastor of Whittier Meeting, Frank W. Dell, Superintendent of California Yearly Meeting and Edwin McGrew, President of the Evangelistic and Church Extension Board of the Yearly Meeting were the speakers who welcomed him with messages suited to the occasion. His response was brief but seasoned with gracious humility. He is the highly esteemed teacher of the Men's Bible Class. He is also one of the professors in Whittier College. Dr. Van Deman, with his wife and two daughters came to Friends by letter from the Baptist Church in which he was an ordained minister. As individuals and as a family they rank high in both intellectual and spiritual things.

At the December luncheon of the Women's Bible Class, Ruth Ellen Hill formerly of Whittier, now of Pasadena, and recently home from a trip abroad, gave a detailed account of the "Passion Play" at Oberammergau which she had the great pleasure of witnessing. She retains her membership in the Bible Class in Whittier.

Our Girl Reserves gave the pageant, "The Nativity of the Manger," immediately following the Church Night supper, December 11. The regular monthly meeting convened later, at which time thirty new members were received.

A public welcome was given Sabbath morning, December 14, to all members who have united with the church since Easter. The evening of December 17 was set apart as "Guest Night," when all persons who have become members during the year 1930, were the guests of the church, seated at special tables held in reservation.

NEWS OF MUNCIE MEETING

The Golden Band class held their annual Home-coming, November 16. Although there were not so many guests from out of town a very enjoyable time reviving old friendships was had during the noon hour, when a bountiful dinner was served, and during the afternoon. The class had charge of both morning and evening services. Joseph W. Youngs of Anderson spoke at the morning service and in the evening Charles W. Sweet gave to the meeting, in a very vivid way, some glimpses of his and Mrs. Sweet's trip to the Holy Land.

Friends are proud to have as a member of the meeting this unusual man of God, whose mind seems to grow more alert with the years and whose gift of imparting the truths of the Bible in such an understanding way has been such a blessing to many who find the word of God hard to comprehend in many places.

The class feels especially grateful to Joseph Youngs and Charles Sweet in their effort to make this Home-coming Day a success.

In the evening service the male chorus, which is a new organization in Friends Memorial Church, sang several numbers. Everybody enjoys the blending of men's voices in song and this occasion was no exception.

An oyster supper, sponsored by a committee in the Golden Band class, was given the third Friday evening in November and at this meeting Anna Sweet brought before the class the need of a resident pastor in Jamaica. The class agreed to help finance this great need and along with the help of the Mary Goddard class to pay a portion of the minister's salary—the balance to be paid by the local meeting in Jamaica.

The Junior, Primary, Beginners, and Cradle Roll departments of the Sabbath school will send this month or next their gift of $100, a sum which they give each year to educate and take care of two little girls in Lyndale Girls' Home at Highgate, Jamaica. It is hoped that this work which these little folks have been doing for a number of years may mean a more consecrated effort in missionary channels when they grow up.

Anna Sweet who is the teacher of the Mary Goddard class takes care of and educates a little girl at Lyndale Home in Jamaica. Another girl whom it was her pleasure to take care of and to see grow up to become a fine type of Christian girlhood is Elizabeth Williams, a teacher now at Lyndale.

AMBOY FRIENDS ENTERTAIN QUARTERLY MEETING

Wabash Quarterly Meeting met at Amboy, Indiana, Saturday, December 6, 1930. At the meeting on Ministry and Oversight, Murray S. Kenworthy spoke on the subject of "Educational Evangelism." He emphasized the importance of a course of instruction to be given our associate membership on the "Constitution and Discipline of the Society of Friends."

The meeting for worship was favored with the presence of Milton H. Hadley who represented the Mission Board. His central theme was: "Loyalty to Christ." We very often say, "*I* am the captain of my fate, *I* am the master of my soul." How much better it would be if we would change the word "*I*" to the word "Christ." When Jesus said, "If any man would come after me, let him take up his cross and follow me," he meant that we must give up our own selfish desires. If we are self-centered we are not Christ-centered.

Edward Hartsuck gave a short talk based upon this scripture: "Take my yoke upon you and learn of me." Jesus doesn't expect us to bear our crosses alone—even he didn't on his way to Calvary. It is Jesus' yoke we are to take. Therefore, he must be connected with it since it belongs to him. And if Jesus is on the other end of the yoke we shall succeed and our cross will become a cross of Glory.

Murray Kenworthy presented the idea that the cross became an instrument of helpfulness to others. The cross of Jesus was the instrument with which he saved, does save, and will save men and women.

A bountiful dinner was served by the ladies of the Amboy Church. About 1:15 p. m. the meeting reconvened for the business session. After the business was transacted, President William Cullen Dennis of Earlham gave a talk on "Education." He defined education as, (1) Character, (2) ability to think, and (3) ability to act. How to effect these three things and practise them is the question which all educational institutions are facing today. At the close of his address an open forum was held and problems concerning Earlham were discussed. George H. Batt, '30, Field Secretary for Earlham, was also present and gave a short talk concerning his work with the college.

QUAKERDOM · AT · LARGE

The many friends of Emmett W. and Zoe Gulley will regret to learn that following the birth of a baby daughter on November 18th, Zoe Gulley became seriously ill, and was taken to a Portland hospital, where it became necessary to amputate a foot. She now seems to be recovering satisfactorily.

* * * *

Recently we announced in these columns the resignation of H. Linneus McCracken as President of Penn College. We now learn that he has accepted an invitation to go to the University of Minneapolis during the second and third quarters as lecturer in Economics, where his work will begin on January 5.

* * * *

Dr. Augustus T. Murray has been teaching at Stanford University this fall, where he is professor of classical literature. He expects to return to Washington, D. C., in January when the new meetinghouse is ready for use, and continue as resident minister at the meeting which President and Mrs. Hoover attend.

* * * *

Our Friend, John Cox, Jr. of New York City, keeper of Friendly records, and Quaker genealogist, writes that his twenty-two year old daughter goes to South Africa in January to teach Physics and Mathematics in the Huguenot University at Wellington. He plans to accompany her as far as England, hoping to see something of modern Quakerism as demonstrated on its home heath. It goes without saying that he will dabble considerably in genealogical research on the side.

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As our readers have been informed, President Levi T. Pennington, his wife, Rebecca Pennington, and their daughter, Bertha Mae, have been spending some months in service among Eastern Friends. At a recent meeting of the Board of Trustees of Pacific College, President Pennington's leave of absence was extended from February, 1931, to the beginning of the next college year in September, to enable the Penningtons to make a visit for religious service in the British Isles.

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Stacy J. McCracken writes from Fort Collins, Colorado, that, having now completed six years there as Registrar of the State Agricultural College, he and his family have become somewhat adjusted to their present location, but still get very homesick at times for association with Friends. After having taught a large adult class in a Fort Collins church Bible School for five years, S. J. has been made Superintendent of the School, which has a staff of sixty-seven officers and teachers with an attendance running above six hundred.

* * * *

The London *Daily Mail* reported a recent informal meeting of Cabinet Ministers at Chequers. After the meeting all stayed to dine, and the Premier expressed his regret that there was not room for them all to stay over night. One distinguished Minister, who was accompanied by his wife, decided to put up at the Jordans hostel, of which he had heard interesting reports. On their arrival late that night they were received by the lady in charge, one of whose first queries was, "Are you Friends?" "No," replied the Minister in some confusion, "married."

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From May Hunt, the Penn College Librarian, we have the following: "Members of Penn College library staff were delighted the other day to receive five new scrapbooks from Pearl Stribling, who is now in the Methodist Hospital in Des Moines. They are all useful, but we mention especially three: Quaker schools; Quakerism in Iowa; and the All-American Friends Conference. These books represent a great deal of time and energy, to say nothing of a deep interest in the subjects. This is not the first time the College library has profited from the generosity of Pearl Stribling. We have reason to be grateful."

* * * *

Through Ruth Hull, medical missionary in Bundelkhand, India, working under the Ohio Yearly Meeting Board, we learn of a distinct honor that has come to a veteran fellow-missionary, Esther E. Baird. Lord Irwin, Viceroy of India, has presented her with the Kaisar-i-Hind medal granted by the British Crown in recognition of her excellent service in India. Lord Irwin was accompanied by Lady Irwin, who requested the privilege of visiting the new Friends hospital there now nearing completion. According to present plans, Esther Baird will be coming home on furlough in the Spring, after an absence of seven and a half years.

* * * *

The united Friends Service Committee of Richmond, Indiana, wishes to announce to interested Friends that a number of costumes made for its Armistice Day Pageant, including court costumes and children's costumes of several lands, will be loaned on request to groups wishing to present Peace plays. No charge will be made except to cover cost of mailing. Printed copies of the pageant given at Richmond may be secured from the author, Jennie Cartland Callister, 62 Hubbard Place, Brooklyn, New York, for thirty-five cents each. Inquiries having to do with the costumes should be addressed to Murvel Garner, Earlham, Indiana.

* * * *

Henry P. Rising, of Los Angeles, California, convinced and concerned Friend snatched from Presbyterian predestination, active worker in the Los Angeles Meeting, booster and reporter for THE AMERICAN FRIEND, Vice Consul of the Republic of Latvia, and prohibition plenipotentiary-at-large, recently looked about him in search of some "outside activities" to save him from the humdrum of an idle existence. The result is the appearance of an interdenominational weekly, *Christian Topics*, of which he is the publisher and which, as its name signifies, gives comprehensive information in small scope concerning world movements and events which impinge upon the Christian horizon.

* * * *

On December 9th, Alfred T. and Anna Blair quietly observed their Golden Wedding Anniversary at their home at Newberg, Oregon. Both these Friends were pioneer settlers in the Quaker community which was established by William Hobson, father of Anna Blair. Going out from Honey Creek Meeting, Iowa, on a spiritual as well as a geographical quest, William Hobson came to what was then the unprepossessing-looking lower Chehalem Valley, which was known as the "grubby end" of the county in which it was located. Climbing the mountain just north of the Valley he had a vision of "a people to be gathered," and in 1876 started the first Friends settlement in the Pacific Northwest. In the intervening years this Valley has been made to blossom like the rose, and is an earnest of its name, Chehalem, which in the Indian tongue means "valley of flowers."

* * * *

Gilbert and Minnie P. Bowles, writing of their travel through Turkey, speak a good word for this country with its recent sweeping social changes and advances in education. They visited the International College at Smyrna and saw something of the city, though they were not able to spare a day for a visit to Ephesus. Most impressive, they say, was

SCATTERED SEEDS

An illustrated Monthly Magazine for children. Published under care of the Race Street branch of Friends. Send 75 cents for one year's subscription to Scattered Seeds—Dept. A, 1515 Cherry Street, Philadelphia, Pa.

the old Roman theatre in which the aged Polycarp, disciple of the apostle John, was probably burned by the mob, and nearby is his traditional tomb. The old Roman fortress overlooking the hill, called the "Crown of Smyrna," is thought by some scholars to have given John his characteristic figure in the message to the church of Smyrna, "Be thou faithful unto death and I will give thee the crown of life," which would have an especial appeal to these Christians familiar with historic facts and Smyrna's loyalty to the Imperial City.

* * * *

In a recent issue of *The Friend* (London), is an interesting account of a meeting held at Friends House to hear Canon C. E. Raven, of Liverpool Cathedral, who came as a friendly critic of the Society of Friends. Canon Raven, in a most courteous and winning but truly candid fashion, pointed to what he regarded as weaknesses in the Society or at least the things that prevented him from becoming a member. He admitted that the existence of the Society of Friends as a body displaying the fruits of the Spirit compelled all who thought an ordered ministry and constitution essential to the Church to rethink their position. He recalled the story that Lucy Gardner challenged Bishop Gore after a speech about the Church as an institution with the words, "So, my dear Bishop, I am to go to Hell after all." To that the Bishop responded: "I know you will not go to Hell; but the trouble is that I don't know why you won't."

* * * *

Arlando Marine of New York has been representing Friends on the Advisory Council of the American Bible Society since the death of James Wood. At an all-day session in the Bible House on December 3, the report of the Findings Committee of the Council was considered with deep interest and the budget proposed for 1931 was approved. Twenty-one denominations are represented on the board in its worthy task relating to translation, publication and distribution of the Scriptures. The report says, "To mention but three outstanding fields that are whitening to harvest—China, Japan and Brazil—we are convinced that very much more should be done in them than will be possible unless the income of the Society is increased beyond present expectations." This work is fundamental and should receive larger support than is being given to it. "The fact that the giving of the churches has been lessening in amount occasions us deep concern. We believe that if the people can be brought to realize the nature, extent and necessity of the work done by the American Bible Society in supporting, extending and helping to make permanent the missionary work of the churches they would respond out of glad and grateful hearts."

NEWS OF OUR MEETINGS

With Maude Carter Smock as pastor, the First Friends Church of Everett, Washington, is in a healthy, growing condition. Souls are being saved, members are growing in faith, and new members are being added to the church. The Christian Endeavor Society with a membership of twenty-five young people have very interesting meetings each Sunday evening. The Woman's Christian Service Society which meets every two weeks have been most busy in that capacity. A newly organized orchestra, composed of eight members furnishes music for the Sunday school and morning church services. A Father and Son banquet was held in the basement of the church recently, at which time the pastors of the United Presbyterian Church and of the Christian Church were the principal speakers.

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Robert H. Jay was recorded a minister of the gospel by Sand Arroya monthly meeting of Friends held September 3, with the approval of Nebraska Yearly Meeting, as reported by the clerk, Roscoe Kenworthy.

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C. Fred Schroeder, who is serving as pastor of the Friends meeting at Ramona, California, was recorded a minister of the gospel by Alamitos monthly meeting on December 10, 1930, with the endorsement of San Diego Quarterly Meeting and of California Yearly Meeting, as reported by Arthur C. Stanley of Garden Grove, California.

* * * *

Politics has played an interesting part in the meeting in Danville, Indiana—A. J. Stevenson, Superintendent of the Bible School was elected Judge of the Circuit Court, with the largest majority of any candidate in the county, Arney Watkins a teacher in the Bible School was re-elected Prosecuting Attorney. The Young People have splendid meetings and Miss Wynona Stuart, teacher of English in the High School is very helpful in the work. She has directed the young people in very interesting plays. They are planning to present the play "A Friendly Family That Shared a Christmas Service." The play may be obtained of the Missionary Board. Mary M. Harold has entered upon her seventeenth year as pastor of the meeting. A most happy relationship exists between pastor and congregation, as well as a most friendly relationship with the entire community.

* * * *

A Quarterly Meeting rally was held all day Saturday at the local church, Lynnville, Iowa. The rally, which was in the nature of a training school, had representatives present from Sugar Creek, Searsboro, Oak Grove, Center and Lynnville. Mrs. E. H. Stranhan, of Oskaloosa, had "Missions" as her subject; Dr. E. H. Stranhan addressed the group on "Religious Education," Mrs. Hadley from New Providence on "Evangelism," and Miss Hollingsworth, of Penn College on "Young People." A young people's social hour and supper was from four to seven o'clock and the young people's meeting followed. The Gleaners Sunday-school class presented the religious drama, "In His Steps," by Charles Sheldon and directed by Mrs. L. W. Reynolds, at Searsboro under the auspices of the Searsboro Friends Church. The play which had previously been given at the local church was presented before a capacity house. The Gleaners are taught by George C. Renaud. "The Lost Deed," a three-act dramatic play written by Aletha Wilkey Macy and given under the auspices of the Christian Endeavor at the school auditorium was presented to a large audience. Enoch Walkingstick, an Indian student of Penn College, portrayed an Indian character in the play dressed in his Indian costume. He also contributed a number of vocal selections between the acts of the play.

* * * *

The 116th session of Berkeley Quarterly Meeting of Friends was held at Citrus Heights, California, December 5, 6, 7. The Quarterly Meeting Commission on Spiritual Needs which was appointed at the preceding Quarterly Meeting gave a report of its visit among the different local meetings. Action was taken by the meeting on Ministry and Oversight to the effect that the Ministry and Oversight body of each local meeting is expected to begin immediately the practice of more thorough work in relation to the departments of the church. Friday evening, Frank W. Dell brought a

MY FRIEND

A friend of mine came down the street
With lowered head and dragging feet
That neither turned to left nor right
But bore him forthwith out of sight;
For I had idly talked with one
Of strange half-truths, both said and done,
And he, a yet more idle man,
Retold my words without a plan
To others with still less to do,
Who must have thought my words all true,
And added, lest they be forgot,
More gruesome things than I had thought.

And so my friend came down the street
With lowered head and dragging feet;
And nothing I can do or say
Will take our heartaches quite away.

LOUISE A. STINETORF.

Philadelphia, Pa.

message from the theme "Heart Throbs." If we are going to have a revival it must come through our heart throbs. Ellis A. Wells, Quarterly Meeting Evangelistic Superintendent, presided at the meeting Saturday morning, and Frank W. Dell spoke from the text, "Love not the world, neither the things that are in the world." He admonished us to live lives that conform to the will of God. The Christian Endeavors, Wilson Taylor superintendent, presiding, had charge of the meeting in the evening. An enjoyable social time followed the message, "The Conquest of Self," by C. Herschel Emminger. The Sunday morning message was given by Frank W. Dell and the message that evening by John R. Wright.

* * * *

On the evening of November 23, New London, Indiana, had a community supper at the Friends Church. Although it was a bad night, a large crowd gathered and enjoyed the supper, the social time and the missionary program that followed. A thank offering was taken for the Missionary Budget amounting to $30.25. Prayer meetings were held three nights following and on Sunday a series of meetings began with the pastor, Frank V. Stafford, and local singers in charge, continuing for two weeks. These meetings were the best attended of any services of the kind in recent years. The messages were helpful and encouraging, but also very plain regarding the need of a change of heart. Much good was done in the meetings and is being done by the pastor's contact with the people, not only in the homes of the church members, but others as well. The increased attendance shows an increase in interest, especially among the young people.

* * * *

The annual Home From College meeting of the Union Street Friends, Kokomo, Indiana, will be held Sunday evening, December 28. The Young Friends Committee has been very fortunate in securing as speaker Dr. William Lowe Bryan, president of Indiana University. Last year the meeting was largely attended, and due to the fact that President Bryan has a great many friends in Kokomo, it is expected that many townspeople other than Friends will attend.

* * * *

The new church at Union Street Friends meeting, Kokomo, Indiana, was again taxed to its capacity Sunday night, December 14, when the pipe organ which has just been installed was dedicated at the evening service. Prof. Donald C. Gilley, head of the music department at Earlham College, presented a program of musical numbers that demonstrated every function of the organ from the chattering of the wood winds to the heavy symphonies. The organ is a product of the Moller Organ Works of Meadville, Maryland. It is of the two-manual type, with eighteen stop controls, pneumatically operated, and eleven sets of pipes. The blower in the basement is remarkably quiet, being operated by a large electric motor. With the exception of the console the entire mechanism of the instrument is hidden behind a decorative wooden screen grill, high over the choir loft.

Season's Greetings

At this Christmas time, we want all our friends to know how much we appreciate the loyal cooperation which they have given us during the past year.

May you each have a joyous Christmas and a New Year bringing all that is good.

FRIENDS BOOK AND SUPPLY HOUSE

ELI REECE

After a very short illness in the Monte Sano Hospital, Los Angeles, California, Eli Reece departed this life on Thanksgiving Day, November 27, 1930, lacking one month of being seventy-one years of age. He was born in Hardin County, Iowa, the son of William and Mary Ann Reece, and being reared in a devout Christian home, found Christ as his Savior at the age of nine in the Honey Creek meeting, Iowa.

Following his graduation from Penn College, he spent several years at Fort Madison, Iowa, at Northfield, Mass., and later attended Union Theological Seminary at New York. With Amos Kenworthy he did evangelistic work and became pastor at Plattekill, N. Y., where in 1892, he was married to Mary Elma Birdsall. He was pastor also at Earlham and Des Moines, Iowa, a second period at Plattekill, and at High Point, N. C. He became evangelistic superintendent of North Carolina Yearly Meeting, and helped establish the Spring Garden Street meeting in Greensboro which he served as pastor for a time.

Feeling the urge for evangelistic work he traveled into many states with the Gospel message. In 1917, he moved to Huntington Park, California, where he taught in the Training School for Christian Workers, becoming the president following the death of William Pinkham and was a member of the Board of Trustees at the time of his death. While here he found time to do pastoral work at Los Angeles and at the Trinity Missionary Church of Hollywood. His interests were wide and varied, being a continual student and greatly enjoying his books. He was president of the Children's Evangelistic Union, and his most vital interest was a burning zeal for missions. He leaves a vacancy in the missionary board of California Yearly Meeting and in the presidency of the Pacific Branch of the Missionary Department of the National Holiness Association.

His wife, Mary Elma Reece, five children, and six grandchildren; also two brothers and one sister, survive him.

SOWING THE WORD PAYS

Two weeks ago on Sunday morning at 11 o'clock, after the regular message had been given by an African Friend, our old elder here at Kaimosi, Daudi Lung'aho, gave a little talk on prompt obedience to God and illustrated it by the obedience of the local native policemen to the Government officers. He said that when these men join the police service, they give over their own will to do the will of their superior officer. When he sends them on an errand, no matter if it is cold, or rainy, no matter if they are tired or hungry, these men promptly obey without a word. Then he made a plea for more devoted service for our great King. "Let us yield our wills, our bodies and all to do his work and service," was his message.

At the meeting of the Valuvi class (fishermen's class) the following week, where they are learning how to win others, Nathan Kasulia, a pupil who has been an earnest Christian for some time, got up and told how Daudi Lung'aho's message the Sunday before had gripped him, and he said, "I have decided that I want to be a real soldier for Christ, and I yield all I am to him for him to use. I will to do his will."

Today at the 11 a. m. service this same young man Nathan spoke at the request of the Church Committee. We did not know who was to give the message until he walked up. His subject was, "Soldiering

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for Christ," and he began with the armour of God, reading the account in Ephesians. Then he took us to II Timothy 2:3-6, about enduring hardness as good soldiers; then to James 6, where he exhorts us to be patient and endure until the coming of Christ. Then he read to us the message to the Philadelphian church about the rewards to those who have "kept the word of my patience, I will also keep thee" and on to the 13th verse of the 3rd of Revelation. To each of these readings from the Scripture he added simple, intelligent explanations and admonitions which showed that he understood both in mind and heart. It proved a real blessing to the whole congregation and to the missionaries present as well. Sowing the Word pays. We sang in closing, "Onward Christian Soldiers." ALTA H. HOYT.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Ministers, Henry G. and Jane E. Summerhayes; address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th Street, corner of Toberman, Sabbath Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Ave. and Villa Street. Bible School, 9:30 a. m.; Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30 p. m. Prayer Meeting, Wednesday, 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Ave., Phone Terrace 6369. A cordial welcome awaits you.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Bible School, 9:45; Meeting for Worship, 11:00 a. m.; C. E., 7:00 p. m. Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N W., Washington, D. C. All welcome.

MARRIAGES

MISER-SUDLER—At the Homewood Friends meetinghouse, Baltimore, Md., November 27, 1930, using the Friends ceremony, Lucile Gilpin Sudler and Robert Samuel Miser. At home, 1743 South Main Street, Tulsa, Oklahoma.

DEATHS

HADLEY—At the home of her daughter, Elizabeth Hadley Cook, Danville, Indiana, July 1, 1930, Anna S. Hadley, daughter of Harvey and Dorinda Stanley, and widow of Joshua Hadley, aged 79 years. Born near Amo, Indiana, she went when a young woman with the family to Kansas, and after her marriage fifty-eight years ago returned to Indiana. The husband died in 1924, and their four children survive them. She was deeply interested in Mill Creek Meeting and community and was ever ready to do her part.

NEWLIN—At his home near Haviland, Kansas, November 26, 1930, Paris H. Newlin, son of Jehu and Hannah Newlin, in his eighty-sixth year. Born in North Carolina, the eldest of eleven children, he came to Indiana with his parents and settled near Mill Creek. He attended Bloomingdale Academy and became a leading educator, teaching in Indiana, Illinois and Kansas. A birthright member of Friends, he was converted in early youth and was always a dependable worker in the church. He was married to Lydia Mills in 1869 and to them three daughters were born, who survive them. His wife died in 1920, and some years later he married Rose Carey of Carmel, Indiana, who also survives him. Funeral services were conducted by Carl Byrd in the meetinghouse, assisted by Lyndon Swafford.

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RAIFORD—At her home near Corinth, Virginia, July 19, 1930, Anna Babb Raiford, daughter of John and Martha Edwards Babb, and widow of Mills E. Raiford, in her 78th year. She was an elder of Corinth Meeting, a diligent attender and faithful supporter of the meeting and Sunday school, taking an interest in all church activities as long as health permitted. To her, happiness meant a great love and much serving. She was a charter member of Corinth W. C. T. U., a devoted Sunday-school teacher of little children, a kind friend and neighbor, interested in the good of all about her, and has completed a long life of unselfish Christian service.

WANTED

To correspond with any person that is interested in building up a strong Friends Meeting at Citrus Heights, California and would like to buy a home in a mild climate near to church, school and town. A. E. W., Rt. No. 1, Box 91, Roseville, California.

CALENDAR AND TRACTS

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